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Great Books Enrich My Ministry

WILBUR W. KAMP

Pacific School of Religion
Berkeley, Calif.

Rights of Conscience

WM. C. ALLEN

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ON THE HORIZON OF THE CHRISTIAN CHURCH

PEACE, EVANGELISM AND PROHIBITION

At the suggestion of President Daniel A. Poling, three important commissions were appointed at the recent International Christian Endeavor Convention in Cleveland, Ohio. One commission, consisting of members appointed by all National and International Christian Endeavor Unions together with other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The General Secretary of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission. Another commission, consisting of members appointed by the International Society of Christian Endeavor, the young people's departments of all the Churches, World's Sunday School Association, the International Council of Religious Education, the Young Men's Christian Association and the Young Women's Christian Association, will meet to consider Youth Evangelism. The Secretary of Christian Vocations of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission. The third commission, consisting of representatives of all young people's groups will meet to further the cause of Prohibition and law observance. The Extension Secretary of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

REDUCTION OF ARMAMENT PROBLEM

The Naval Disarmament Conference at Geneva dragged along wearily in a seemingly vain attempt to find a basis acceptable to the government representatives directly concerned. "The sardonic fact that lies behind all the formula so far presented," wrote a contemporary journal, "is that the adoption of any one of them would have left at least one nation—and in some cases more than one—with a free hand to embark on a building, rather than a reduction, program. The only formula which will satisfy the experts at Geneva in one which, in its zeal for disarmament, leaves all three navies in a position to enlarge. This whole dreary farce should have one permanent benefit. It should show the peoples of the earth the hopelessness of seeking world peace by any such means. When three nations which protest their confidence in each other can get no farther toward disarmament than have the three at Geneva, it is obvious that a new world order is not going to come that way. The problem of disarmament can never be solved until the institution of war has been disestablished." When self-interest presses for first place, the progress of peace and international goodwill is delayed. Fear and suspicion have amassed a vast military equipment that is crushing the nations, and those who think in terms of physical force for protection and advance find it very hard to accept the method of Christ and go the second mile willingly when compelled to go the first. The venture of faith leads to goodwill and even international fellowship.

INTERNATIONALISM IN AGRICULTURE

The spring number of *World Agriculture* is given almost entirely to detailed announcements of a series of "imminent international meetings." Ten of these are being held this year. These include the League of Nations Economic Conference, which assembled in May, in which agricultural specialists participated; the thirteenth international congress of the International Institute of Agriculture in Rome, May 26-June 1; the International Conference of Agricultural Organizations, at the same time and place; the International Country Life Conference, East Lansing, Michigan, August 4-6. The trend toward "international thinking" on the part of agricultural leaders is one of the most notable developments of recent years. The winter number of the magazine is devoted to agricultural missions. Professor Lawrence H. Parker, the editor, presents a sketch of the work of the International Association of Agricultural Missions, organized in 1920, as a fellowship of agricultural missionaries or mission board officials and others interested in furthering the teaching of agriculture under missionary auspices. Education in agriculture is now an important phase of the work of some of the larger mission boards. Speaking of Benjamin Hunnicutt, a layman who has taught agriculture for twenty years under the Presbyterian Church in U. S. A., Warren H. Wilson says that he has brought the message of Christ to "the soil, cattle, crops, trees and people of Brazil."

YOUNG PEOPLE'S EDUCATIONAL CAMPAIGN

A new program for Christian Endeavor Societies for the ensuing year, emphasizing "Acceptance of and Allegiance to Jesus Christ" was adopted at the International Convention in Cleveland, Ohio, on the recommendation of the Educational Committee. The Educational Committee consists of representatives from the International Society and the various Denominational Boards. The following themes will be emphasized during 1927-1928: September and October—Survey, Organization and Extension; November and December—Stewardship and Service; January and February—World Friendship; March and April—Evangelism and Bible Study; May and June—Larger Leadership; July and August—Summer Activities. As a result of several meetings of College young people at the Convention, resolutions were adopted requesting the International Society of Christian Endeavor to conduct a survey of campus activities and the relation of the young people's society to them. They were also asked to consider, in the light of such a survey, the advisability of creating a college department of Christian Endeavor under a secretary who would help to develop Christian Endeavor work among students. Young people from forty-seven colleges and universities voted for this resolution.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

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101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Half a Million Lost or Strayed

WE had supposed that the pruning of membership rolls of local meetings was primarily an indoor sport of the Society of Friends. Apparently it is not so. Dr. H. K. Carroll, well known veteran church statistician, having ascertained that the annual increase of membership of the Protestant church of America was greatly diminishing, undertook to ferret out the cause. He soon satisfied himself that it was due to the loss sustained by the more or less arbitrary cutting off of members from the church lists. These losses throughout the United States have been made the subject of a keen analytical study by the Continuation Committee to the Interchurch Conference whose report was issued a few days ago. After checking up the losses suffered by the various denominations, it finds the revelation to be "appalling," estimating them to approximate about half a million annually.

As to the general underlying causes of this heavy mortality, the report says that "probably all will admit that the World War, with its profound political, social and industrial disturbances, has had a disastrous effect upon the Christian Church, wellnigh overwhelming Christian civilization, with its appeal to brutal instincts, its lowering of moral tone and its benumbing influence upon the spiritual life of Christianity." Incidentally, this is rather an effective indictment of war. "To this," continues the report, "must be added the deadening character of the materialistic movement of the age, which has brought indifference, neglect and disregard of religious obligation to the very altars of the Church."

More specifically this general situation has resulted in the aforementioned pruning of the membership lists of "non-resident" or "absent members," "inactive" or "dead" members, "wandering sheep" and the like. The urge behind such pruning is the desire to lessen assessments. It is admitted that it has always been done periodically or occasionally, but never on such a scale as within the past few years. Causes found to be chiefly responsible for the sudden and alarming increase are first, migration between states and communities and second, failure in church attendance and church obligations. The first of these is highly operative among Friends in the very nature of the case. Being a small body, we are not well represented by congregations over the country, particularly in metropolitan areas, and as result our members moving hither and yon are often unable to maintain their close Friendly connections.

On the whole, neither Dr. Carroll nor the Continuation Committee of which he is Secretary undertakes to formulate plans for checking this great defection from church membership. Their first duty has been to ascertain the facts. It is suggested in a general way that the churches take away the materialistic character of the "shekels needed for the sanctuary." The term "allotments" is offered as preferable to "apportionments" and "assessments." The ineffectiveness of the present system generally in vogue of issuing letters to departing members is also emphasized. Greater care is urged in following up those who leave the immediate congregation. Greater care in the reception and training of members is also stressed. Since this is a question which Friends face very squarely, particularly at this period of the Quaker calendar, we invite discussion on the part of our readers. We would like particularly to hear from those meetings which have found and followed rather effective methods for conserving their membership.

Wanted, A Distinctive Quaker Ministry

THE ministry of a religious group refers to those out of the body who are the forth tellers of the message of that group. If, then, the Society of Friends has, or should have a distinctive ministry, it has or should have a clearly defined message or a special emphasis, to call forth such ministry. For the most part, in the Five Years Meeting we do not bear a distinctive message. What is preached in our meetings might be nearly or entirely duplicated in many other churches. In our effort to meet the demands of communities where we are located, we have largely foregone our distinctive message. This is not a criticism but is meant to be merely a statement of fact. Why then a "distinctive ministry?"

Because of the need of the whole Protestant church. One of the most lamentable situations in Protestantism is its loss of the element of worship out of its corporate life. "Services" are "held" but the worship of God by individuals and groups is largely a lost art.

But here George Fox found his very break with Christians of his day. The individual could come into direct and immediate contact with God. Startling then, its actual practice would be almost as startling now. Other denominations feeling this are introducing additional ritual to meet the need.

What I am suggesting is that we need a ministry which shall first of all be able to teach and inspire worship. By teach I mean the ability to instruct people in the mental processes of worship. By inspire, I mean a ministry that itself knows as a living experience what worship is. Often the very sight of an individual in the act of worship most surely produces worship on the part of others. And the fruits of worship are the most

certain guarantee of its value. A ministry which could lead Friends meetings to worship without drifting into the dangers of ritualism, would serve not only the need of our society but of the church as a whole.

Historically, a ministry that led to worship has been a ministry which produced deep conviction on moral issues. Testimonies concerning war, slavery, etc., were fundamentally fruits of worship. Also the ministry was not a single handed attempt to solve the issue by public speaking. John Woolman attempted to arouse a conscience generally among Friends against Slavery. And he succeeded. War, an unchristian color line, concern regarding luxury, civic responsibility at least these issues call for concerned prophets. It would be possible for a Quaker ministry to inspire and train conscientious objectors to war; crusaders for a new respect for God's color scheme, a concern for simplicity which always has respect for persons above things.

Our uniqueness has been, and will I think continue to be not in a new theology. It will be rather in a vivid sense of God in life, and the corollary—the inherent and incomparable value of persons. A ministry which sets these points at the center of its activities is a truly Quaker ministry.

C. E. P.

Great Books Enrich My Ministry

BY WILBUR W. KAMP

FIVE years in the ministry and write of great books that have enriched it? At first thought, it seems absurd to think of having an "enriched" ministry in so short a time. A ministry, to be enriched, needs the varied and many experiences of a long practice and a wide reading. And yet, I am not so sure. On second thought, perhaps few books ever begin to exert the influence on one's ministry as did those early ones, read at the beginning of one's career. Then, one is impressed the most with the thought, "What am I going to preach about next Sunday?" The thought becomes a nightmare to many young ministers. Well do I remember the agony when in my dreams, Sunday came and I had nothing to say aside from a text to read. It is during the first few years of one's ministry, when one is faced with such agonies, that he is very apt to read books most carefully. Moreover, he will use their ideas more frequently. Many thoughts coming home to him for the first time, are impressive, and they stick. I dare say that the first dozen books read at the beginning of one's ministry, will be the most profound in their influence. They give a set to one's ministry from which he seldom deviates. Psychologists tell us that the bend of a child, its general characteristics, are determined before it reaches the age of five. In a like manner, the general trend of one's ministry may be largely determined before the first twenty books are read. The influence of a mother's training is elastic, and her apron strings reach on long after she is gone. In the same manner the "set" given to the ministry by one's first reading, is very likely to remain through the years.

One could go on and moralize on the importance of those first books, but that would do little good, for most ministers must take the books that are at hand and make the most of them. My purpose is to name some of these books that have enriched my ministry.

Early in my preaching, even before I was out of school, there was impressed upon me, the importance of writing sermons, and of developing a style. But how could I develop a style if I knew none? Taking advantage of the Seminary Library, I read a great many of the works of some of the world's greatest preachers. There are two living preachers, whose style strongly appeals to me. They are Dr. J. D. Jones, of Bournemouth, England, and Dean Charles R. Brown of Yale. I read Dr. Jones eagerly to master his art of repetition, which I feel is very important for a minister or any public speaker. The ear does not get ideas and thoughts expressed as quickly, nor as completely as does the eye. In listening to a lecture or a sermon, the idea is given once and is gone forever, while in reading, the eye can return again and again to the printed page. But, the ear cannot go back to a thought once expressed, unless the speaker has acquired the art of returning to and repeating, the central thought of a paragraph, in other words which carry the same meaning Dr. Jones has this art, and while I have never heard him preach, I fancy he would be an easy man to listen to. Not only that, but I fancy one could appreciate what he says.

It is my experience that there is very little of the preacher's sermon that is really heard. Real hearing involves appreciation. If we have anything to say worth hearing in that sense, it will bear repeating. In fact, the repetition of an important point is essential to appreciation. I wonder if some of my readers are thinking of the darky preacher who explained his style in this way: "Fust Ah tells 'um what Ah's gwan to say; Den Ah tells 'um what Ah told dem." No, surely not a repetition in this sense, yet there is a kernel of truth in this negro's style. Read the "Hope of the Gospel" or any of Dr. Jones' books and you will understand more fully what I mean.

Dean Brown has a style somewhat different but no less effective. He is an adept in the use of simple Anglo-Saxon words and in the use of short sentences. Ministers need this style. We are apt to become too involved in diction and in thought. Anyone can understand what Dean Brown is talking about. His simple words and brief sentences lend themselves to understanding. And they are forceful too. To this day, when I am writing a sermon, I often pick up a volume by the Dean of Yale Divinity School and read a chapter or a sermon. It helps to clear my own thoughts, and to bring me back to first principles. It helps to state simply and concisely what I have to say. Try his book, "A Working Faith," University of North Carolina Press, or his "Why I believe in Religion," the Macmillan Company.

In the second place, there is a group of books that have influenced the content of my sermons. Of course, the first one that every minister would mention is the Bible. The greatest storehouse for an enriched ministry is found in the wide experiences of those religious leaders, around whom the Bible stories are grouped. And let me say an enthusiastic word for Dr. Moffatt's new translation of the Bible into modern speech. It is exceedingly helpful in giving a deeper appreciation and understanding of the meaning of the King James or the American Revised Versions. I never use the latter without reading the same passages from Dr. Moffatt's translations.

In the use of this great source book for sermons, I believe a historical background is very essential. To many ministers, the use of the Bible is a baffling task. They avoid wide passages, and misinterpret many others, because they lack a historical knowledge of the book. We ministers must know what the Bible meant to the people who wrote it, if we are going to make it live today. Charles Foster Kent has written a series of books which supplies in an accurate and helpful manner, at least an introduction to this historical background. His Historical Bible, volumes one to six inclusive, published by the Charles Scribner's Sons, will give a good foundation for this historical approach to

the Scriptures so necessary if we are going to use the Bible with zest, freedom, honesty and power.

Along with these books should go Harry Emerson Fosdick's book, "The Modern Use of the Bible," published by the Macmillan Company. He presents very forcibly the need of most ministers to achieve an intelligent and spiritually effective use of the Bible. The great problem of our age is to make the Bible real, so that it can speak to us, as it did to those who first wrote its messages. We must see in the Bible a development of its structural ideas. Only thus can we use it intelligently and make it real to people of this modern age.

Personally, I have never been very strong for theology. This may be due to my Quaker training which has lead me to believe that religion is essentially a life and not theories and dogmas. But while I realize theology is not religion, nor can it ever become a substitute for the religious experience, at the same time our religious experience must have expression in terms of thought. Quakerism has been lacking here. I wish I knew of a really satisfactory book on theology from the Quaker point of view. Because we have not given an intellectual content to our central belief, the doctrine of the Inward Light, we have gotten into many difficulties. Not having a theology of our own, we have accepted that of other denominations and have had a difficult time to harmonize our beliefs and their theology. However, there is a book on theology that has been very helpful to me. It is not exhaustive in content and it is not of such size as to discourage one's study. It is "An Outline of Christian Theology," by William Newton Clarke. It is the most readable and the most satisfactory book of its kind that I have ever read. It is constantly on my desk or very near at hand.

Then there are two books on the life and teachings of Jesus that have interested me very much and because of a careful study of them, they have enriched my ministry. One is "Ecce Homo," by Sir J. R. Seeley, published by E. P. Dutton & Co., New York.* The book is rich and suggestive in its presentation of Jesus and the Kingdom of God he came to establish. There are a number of chapters that I do not agree with, but, perhaps that is the very thing that makes the book helpful. The other book is "The Galilean," by Nathaniel Micklem, published by James Clarke & Co., London. It is suggestive and helpful because of the untheological way in which the man Jesus is pictured. A Friend should find this book very helpful and somewhat in accord with his own beliefs.

In the third place there are books which have influenced the aim of purpose of my preaching. In the application of Christianity to our social life, I should name two books by Walter Rauschenbusch, "Christianizing the Social Order" and "Christianity and the Social Crisis." Both of these books are old, as books go, but in my judgment, there have been few authors who have approached this prophet of the Social Gospel. In the last decade, the interest of the church in this tremendously important aspect of Christianity has been on a decline. We need a revival in the reading of Walter Rauschenbusch.

In the realm of Psychology and Philosphy, there are two books that have influenced me very much. They are "Christianity and Ethics" by Archibald Alexander, and "Human Nature and its Remaking" by William Ernest Hocking. The former, as an outline of Christianity and Ethics, is helpful in suggesting lines of thought rather than attempting an exhaustive treatment of the subject. The latter is suggestive in that he advances what he calls the "Will to Power," as the remaking power in man. As an original equipment and a remaking energy, "The Will to Power," rather reminded me of what Friends call the Inward Light. Everything he claims for the "Will to Power" could be claimed for the Light within. I wonder if he is approaching from the standpoint of Psychology, what George Fox and other Mystics have experienced in their own souls?

Perhaps the books which have influenced most, the aim and purpose of my ministry, have been books on the history of our Society. The current discussion about church union, and our relations with other churches, has done a tremendous amount of good. Among other things, it has made many of us think about our own historical beginnings to inquire as to whether or not we have a message for the present age. In making this inquiry, my own eyes have been opened to what Quakerism was, and how it has changed, and what it is to-day.

I earnestly wish I could say something strong enough to induce the ministers of the Five Years Meeting to read just six books. I would suggest that the first book read, be "The Spiritual Reformers of the 16th and 17th Century" by Rufus M. Jones. It gives a splendid background for our history and shows us a part of a great mystical movement, or Spiritual Reformation that occurred at the same time that Luther began his great Protestant Reformation. We cannot definitely trace the influence of these mystics on George Fox, but they undoubtedly did influence him in a remarkable way, for we see in these Spiritual Reformers, 16th Century Quakers—people living one hundred years before Fox, yet holding substantially his views. Then I should suggest that ministers read the "Autobiography of George Fox," edited by Rufus M. Jones; "The Beginnings of Quakerism" by William C. Braithwaite; then "Barclay's Apology." And finally, and by far the most important books of all, so far as Friends finding themselves to-day is concerned, "The Later Periods of Quakerism," Vols. 1 and 2, By Rufus M. Jones. While these volumes are the most important books, I trust ministers will not read them alone, without the background given by the other volumes suggested. They give a basis that is essential to the proper evaluation and appreciation of "The Later Periods of Quakerism."

There are three books that have enriched my ministtry in the field of Evangelism. They are "The Life of Henry Drummond" by George Adam Smith; "The New Evangelism" by Henry Drummond, and a book by a Mr. Kernehan on "Visitation Evangelism." In this age we are beginning to see again the value of Jesus' method of winning people by a personal appeal to the individual. Personal Evangelism is coming again to its own. It is the art of helping men in their quest for the complete life through the processes of friendship. Life engineering of this personal type is going to mean much for the Church of the future.

I have tried to name a few of the books that have enriched my ministry. They have stood the test of some years and I believe they will not lose their value for some years to come. May they prove as helpful to some one else as they have to me.

Poughkeepsie, N. Y.

*Readers are reminded that their book wants may be supplied through the Friends Book and Supply House, Richmond, Indiana.—Editor.

Rights of Conscience

BY WM. C. ALLEN

ONE of the sharp points of difference between English-speaking peoples and other peoples during the past 200 years has been the general recognition by the former of rights of conscience. Both America and England have "Conscience Clauses" incorporated in their laws which acknowledge religious or individual scruples in matters of oaths, service, or other duties to the state.

A nation educated in false principles, either by its government or literature, deteriorates in its sense of obligation to God and humanity. We say of such a country that "it has lost its conscience." Dr. Muhlon, a native of Germany and at one time a director of Krupp's, in his book, "The Vandal of Europe," published in 1918, shows that the typical German had permitted his idealism and better emotions to be undeveloped in connection with his obedience to a great military machine, that he is naturally kind-hearted, that he has been trained into doing things he is told to do, but, "once disturbed, he becomes frightful, because he lacks any higher capacity of discrimination; because he merely does his duty and recognizes no such thing as individual conscience." What an indictment of misdirected education and

authority! What a warning to other peoples lest they inadvertently be led into spiritual darkness!

"Ignorance is the everlasting mother of intolerance." Intolerance seeks to crush conscience. Conscience ever contends with intolerance and ignorance and, if victorious, the world is the gainer in light, righteousness and peace.

John Milton, the great English poet, wrote: "Let Truth and Falsehood grapple; whoever knew Truth put to the worse in a free and open encounter! Give me liberty to know, to utter, and to argue freely according to conscience, above all other liberties!"

Lord Parmoor in a note introducing, "I Appeal Unto Cæsar," published in London in 1917, declares that the supreme test of civil liberty is the determination to give full protection to an unpopular minority in times of national exitement. He says: "There is a curious confusion of thought in stigmatizing a deep sense of religious duty as though it were a mean attempt to evade the claims of a national obligation." Again, "It is forgotten that obedience to conscience is a primary duty in Christian Ethics."

Prof. Gilbert Murray, of Oxford University, wrote in the same book in 1917 on behalf of men then suffering for conscience' sake in England, "All the conscientious objectors known in history have been exasperating, otherwise people would not have prosecuted them. Think of the early Christians who were offered complete freedom on condition of performing a slight act of courtesy to the emperor's statue and refused it."

The case of genuine conscientious objectors to military service is to the point; at the beginning of the Great War much suffering in some instances was imposed upon this class of citizens in England. Some of the leading statesmen and churchmen and a few liberal newspapers of the widest circulation of that country protested against the treatment they were then receiving. In the midst of much public discussion, Lord Hugh Cecil, the distinguished layman of the Established Church, voiced in Parliament (1917) a powerful defense of conscientious objectors to military service. In part he declared:

"You say that the safety of the state is the supreme law—there is nothing beyond it. It is a doctrine not novel; indeed, it is now notorious. It is precisely what Bethmann-Hollweg said in defending German aggression. . . We are Christians first; we are Englishmen afterwards. And the Christian faith claims us absolutely—body and soul..... By our common religion, as laid down by St. Paul, if men think an action wicked, to them it is wicked. You recognize this with Mohammedans and Hindoos—you do not violate their consciences. You only say they are mistaken. And to punish mistakes of opinion is to go back to the old familiar ground of religious persecution. (A great outburst of cheers.) To force another man's conscience is against my conscience. Belief in the state (as a religion) is barren and degrading." —*London Daily News*, Eleventh Month 21, 1917.

Not all who have claimed to be genuine in their convictions with respect to opposition to war have been so. It has been said that the average officer of the regular army, during the Great War, whilst not always able to agree with the real objectors, generally had respect for the stand they took. Genuine objectors cannot be classed with criminals, skulkers, or unpatriotic citizens—they are the reverse. Some of them have been well known for personal bravery. Others, because of their convictions, suffered medieval punishment when, by yielding, they could have secured easement for themselves. Their known record for clean living has been exceptional—they have represented a standard of morality that is admitted to be one of the great safeguards of the state. They have evidenced their desire faithfully to aid the state in ways that did not conflict with the precepts of the religion of Christ. Men of such moral fibre are tremendously needed in our national life. Recognition of their conscientious scruples by the majority, who sincerely think and act differently, is a vital necessity if the liberties of the people are to be preserved!

When the demands of constituted authority clash with the instructions of Jesus Christ, what course is open to those who desire to abide by his teachings and who feel that they cannot consistently follow the rulings of the state? In one of the first statements made by the early Christian preachers they said to their rulers: "Whether it be right in the sight of God to harken unto you rather than unto God, judge ye." (Acts iv: 19). Since then many Christians have felt that their first obligation was to their Lord, and history reveals that, though often misunderstood at the time, they were, in many instances, thereby rendering their finest service to the state.

The American Government has been right when, as in the Great War, in spite of lapses, it acted on the principle that the highest type of patriotism can be associated with the religious scruples of individual conscience. Such a policy helps to make a nation safe and great.

Some peoples, after attaining national greatness, have attacked the conscientious convictions of their citizens and unrecognized by themselves at the time, have declined in internal vigor or spiritual vision from that hour. Any policy that padlocks the spirit of inquiry and discussion tends to deaden national conscience, to retard thought and make an intelligent exercise of the franchise extremely difficult. The backward or shattered nations of the present day are the ones that have failed to reconize that there is an inner life which is a man's own. Oliver Cromwell seems to have appreciated this when he said: "If the poorest Christian, the most mistaken Christian, shall desire to live *peaceably* and *quietly* under you—I say if any shall desire to lead a life of Godliness and honesty, *let him be protected.*" No wonder George Washington declared in a letter, now on deposit in a Philadelphia library: "The conscientious scruples of all men should be treated with great delicacy and tenderness."

The United States was originally settled by men and women who came to its shores that they might enjoy civil and religious liberty according to the dictates of their consciences. The Religious Society of Friends earnestly appeals to the citizens of this beautiful land, which our denomination from its beginnings has loved and served, sacredly to defend the rights of conscience in America!

Christian Immediacy

BY HOPEFUL CONTRIBUTOR

A few days ago I was conversing with a lady who is a member of a church not far from Boston. Naturally our conversation led up to the subject of churches and finally to her church. I asked her how much she thought her church was affecting the community, and leading men to subscribe to the one ideal of Godlikeness. She answered, "Oh I am afraid it isn't doing much. You see there are really only a few of us." And then she said, "We used to have a strong and very active group here but it seems as if people don't care to go to church any more. Most of the best old men and women have died, and the younger generation has either moved away or dropped out. I sometimes wish we could go back again to those good old times."

These are the words of only one individual but they form the story for scores of them. To the serious minded Christian man or woman it is very likely to appear that there is far more evil than good in the world and that efforts for righteousness are almost futile. Just as one becomes despondent during a long period of cloudiness because he loves the sunshine, so the Christian becomes discouraged by the persistent sordidness and wickedness of people, because he loves beauty and goodness.

His balance of hopefulness and hopelessness is tilted by the stupendous weight of reversal and failure. He wonders what the end of this human tendency toward sin and vice will be and who will carry on the work when he is gone. It sometimes seems to him that it is wicked to be cheerful when so many human failures are imminent; that the only way he can help the cause for good is by constantly recognizing and deploring the situation.

We find an answer to this entire problem in the method and teaching of Jesus. To the casual observer it appears that he did not make much preparation for the spreading of his gospel after his crucifixion. The noble prophet of the Galilean shores did not write out his teaching, he only trained a few men to carry on his work. But with a calm assurance of the eternal reality of the seed of thought which he planted in men's hearts, he left that seed alone, trusting in its vitality with a subline confidence that it was of God. And even when he was predicting the world's destruction and all sorts of terrible happenings he said, *"Heaven and earth shall pass away but my word shall not pass away."*

In this modern day we are often told that we are living in an age of corruption; that man is drifting farther and farther from the shore of moral safety. We note with dismay the glaring failure of the church to rescue indifferent, drifting individuals. We realize that all too truly immorality and vice are prevalent; that the world is too preoccupied to be interested in matters of vital seriousness. The well known assertion that this is an age of jazz makes sorry comment on man's progress toward the highest ends in life. It has been said that we are much wiser at bridge building and bridge playing than we are at the art of forming human character. Some of us know more about making money and many of us know more about spending it than we know about the souls of human beings. A fallen cake is a great tragedy in some lives.

It is not surprising then that sincere Christian men and women are sometimes deeply discouraged by the outlook. There seems to be a present indifference, a glorious past, and a gloomy future. We begin to hark back to the good old days when parents were heads of their homes and people hummed soothing melodies. "The world is going to the dogs," we say, and by our very words we add impetus to its journey.

But it is encouraging and significant to note that ours is not the only wicked age that has ever existed, but that almost every age has been one of corruption. Only a few months ago an Egyptian manuscript at least 2000 years old was discovered and a portion of it, when translated, read, "Things are not what they once were." Evidently the dusky subjects of the Pharaohs had their difficulties in the realm of morals and ethics as well as people have today. In the Apocryphal book of Esdras the prophet is quoted as saying, "I will go as thou hast commanded me and reprove the people that now be, but they that shall be born afterward, who shall admonish them?" He goes on to say, "For the world hath lost its youth and times begin to wax old." The Israelitish prophets of the Old Testament both before and after the exile were sounding constantly the note of the good old days. Jeremiah told the people on one occasion to "ask about the *old* ways, the good ways, and walk therein." History tells us of the corruption of the cities of Samaria, Babylon, and Rome, and of the unfaithfulness and lewdness of the civilizations in the middle ages. We read of the great Lisbon earthquake, how on All Saints Day while gathered in their churches praying to a loving God, 30,000 people were crushed to death, and thousands who survived were made atheists because of the apparent visitation of God on an innocent people. And writers of those perilous times repeatedly refer to the peaceful period of a century before. The popes and the preachers of the churches in the past have sometimes been of the lowest type. The preaching and teaching of those carrying God's message have often been of a very unworthy and inadequate nature.

And in each of these periods there have been men who believed that righteousness was about to become extinct. The idea is summed up by two country village goods-box artists of our present day who were conversing in the grocery store. One of them said to the other, "Wal, Ezry, times ain't what they used ter be." And Ezry replied, "Nope and they never wuz."

Perhaps we could go a bit further and say that this is not such a hopeless age after all; that all ages have had an anchor to windward in the form of some men who held to truth and uprightness. Someone recently gave expression to this thought through one of our religious publications.

"My grandpa notes the world's worn cogs
And says we're going to the dogs.
His grandpa in his house of logs
Said things were going to the dogs.
His grandpa in the Flemish bogs
Said things were going to the dogs.
His grandpa in his hairy togs
Said things were going to the dogs.
But this is what I wish to state
The dogs have had an awful wait."

And it is true.

In spite of the wickedness and indifference of the ages, regardless of the apparent incompetency of the laborers both living and dead, there is something which abides with men still, something which comes to him quietly, yet with power to pierce through the confusion of an onrushing world seeking for secondary ends, something which calls him to higher aspirations, greater resolves, and nobler deeds. And this word of God is finding expression; it is taught in every known land. The music by which its message is sung may be said to resound in all parts of the earth. It is comfort to those in distress, it is a prayer for those who are conscious of need, it is hope for the despairing. From this word flows goodness and truth and where it is not to be found there is human misery and suffering. It is true that in trying to give the message to others we often express it inadequately and crudely, and that it is carried by many differing messengers, but the life of the word has never been more in evidence in the history of the world than it is today. The words of a writer of the book of Isaiah come to us with renewed significance: "For as the rain cometh down, and the snow from heaven and returneth not thither but watereth the earth, and maketh it bring forth and bud and give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void but shall prosper in the thing whereunto I sent it." And so it is. Good men live and die but the good they do lives on after they are gone. Churches pass away but the church remains and grows. The gods of men and even their creeds die or pass from knowledge, but God and faith live on.

"These gods of men all had their day
They had their day and ceased to be,
They were but broken lights of thee
And thou, O God, art more than they."

And sometimes when we see the marvelous sweetening and strengthening of lives as a result of the word of this one God, there comes to us a sense of profound gratitude and humility and an accompanying assurance that a great, unseen force is working through and about us.

Thus it is manifestly clear that the word of God has withstood the corruption of all the ages; that it has been ever present. And since this is true it is also plain that we as Christians who are doing our best, need not worry and brood over the general wickedness of humanity; that fear and pessimism are really indications of a lack of faith on the part of the one who entertains them. It does not mean that we shall fold our hands and wait for God to bring things out right any more than the faith which leads us to plant our crops means that we shall not cultivate their growth after they are planted. What God wants of us is active and cheerful service. Parents do not want their children to go about their assigned tasks grumbling and believing that the work is not worth doing; they want loving and faithful obedience.

A Mohammedan who had studied the Bible carefully, approached a Christian missionary and said, "I have come to the conclusion that you are not a Christian. The Bible says a Christian is one who never frets over petty cares, who trusts

God implicitly, and believes that the One who cares for the falling sparrow will surely care for him. But you are the most worried man I know. Surely you are not a Christian."

We cannot carry on the work of God without having his spirit of compelling love in our own hearts. We cannot remove the splinter from our brother's eye until we have extracted the log from our own. We cannot live on the revelation and inspiration of the good old days we must receive revelation and inspiration from God ourselves. Emerson once said, "God speaks, not spake; God is, not was." The greatest need of every man and woman is to realize the *immediacy* of the kingdom of God. Jesus said, "The kingdom is at hand." It was said of Charles Kingsley that he always wrote as if something tremendous were going to happen in the middle of next week. And the significant part about it was that he seemed so very certain of it that he impressed others with the same conviction and as a result, something nearly always did happen. Jesus was of all men hopeful. One of his outstanding characteristics was his compelling expectancy. Even before he left his home country he declared that a great Utopia was coming to the world. He was ever giving encouragement to others, his faith in the truth and eternal quality of his teaching was supreme. He gave his message with a universal accent and with a confidence which he expressed when he made those striking statements, "The kingdom of God is at hand," "Heaven and earth shall pass away but my word shall not pass away."

This hopefulness, this constraining anticipation must be carried by us into our work. It must burn its way into the higher consciousness of our Christianity. It must cause us to realize that the eternal God who cares for the falling sparrow will surely care for his work and for us; that "God *speaks*, not spake, God *is*, not was."

Spiritual Cooperation

It is not suggested that commercial or diplomatic interests in China should be abandoned. Neither will the missionary forces contemplate for a moment any withdrawal from their program, which is one of spiritual cooperation with the Chinese people. The challenge of the moment is to study the field with increased devotion so as to determine where the emphasis of the new day shall be placed and how the spiritual forces that have been set in motion in China through the work of the missionary may be conserved, may be made more Chinese, and may continue to operate in spiritual directions. To men and women of far vision there comes, at seasons of stress like the present, new realizations of the need of the Western World of Oriental understandings of Christ. The Sermon on the Mount was delivered before an Oriental audience. The Orient responds to it, finds rich meaning in it and in all the teachings and life of Christ. We of the West shall do well to join the East in a new search to understand that Master.

Progress of the Peace Caravans

A Rare Opportunity for Growth and Development

When the Peace Caravan was first initiated there were some Friends who were quite skeptical regarding elements of the plan, particularly they questioned whether or not the students would see the plan through, whether they had sufficient grit and determination to remain with the work during the prescribed ten weeks. But from the reports which are constantly coming in to this office I think these fears can be alleviated. "Came very near getting a forum started here—a thing I have been unable to do anywhere so far." "Have a good meeting with splendid publicity scheduled for next week." "This is the best week we have had so far." These few sentences are indicative of the spirit which characterizes all of the teams. There seems to be an ever-increasing consecration on the part of the students to the work in hand and also a growing enthusiasm.

The California team has completed ten weeks of service. Francis Balazs, who has been the moving spirit of this caravan, who completed his course in the Berkeley Divinity School in May, now finds it necessary to increase his finances considerably. He plans to go to China, Japan and India before he returns to his home in Roumania for the purpose of speaking on Peace and to discover what agencies are at work to promote Peace in these countries. He thinks his training in the caravan work has contributed greatly toward his equipment to meet this larger opportunity. His experiences with the caravan have been fascinating, and he has found slight difficulty in arranging meetings wherever he has gone. Francis Balazs is older than the other students on the caravans and he has done speaking for the cause of Peace in Europe. His whole-hearted endorsement of the plan is unqualified, and he so believes in the caravan as an unusual method of spreading the gospel of Peace and training for leadership, that he hopes the American Friends Service Committee will bend their energies toward having a much larger number of caravans touring the country next summer.

The Holyoke team was divided in two sections as no three girls could go the entire ten weeks. The first section, having worked in Massachusetts, has just returned and their belief in the possibilities of caravan work is indeed contagious. Two of these girls met and talked with the Peace Section at their last meeting. The presentation of their work was vivid and convincing. They met with coöperation rather generally, but that which made so deep an impression on them was the rare opportunity for growth and development that the caravan work afforded them. They believe that in no other possible way could they have learned so thoroughly and so rapidly many of the salient points that are inherent in the philosophy of Peace as they learned in order to answer the constant questions which were put to them. The following words from a minister who turned his pulpit over to these girls are significant not only of their work, but of the whole caravan plan: "They were such fine girls, so possessed with the spirit of the Prince of Peace, that it was a very great privilege to help them in any way I could. Add to that the cause itself, in which I have been so deeply interested, as well as an opportunity to hold out a kindly hand to the noble church of the Friends—all this made my small contribution seem all too little. The idea of the Peace Caravan seems to me unspeakably fine. How I wish that every church in this broad land were sending forth its high souled young people on the same venture. The will to Peace could not tarry long."

AMERICAN FRIENDS SERVICE COMMITTEE

Contributions received during month of July, 1927:

Five Years Meetings:		
California Y. M.	$ 7.00	
Indiana Y. M.	44.28	
Iowa Y. M.	16.89	
New England Y. M.	275.25	
New York Y. M.	8.00	
Western Y. M.	11.50	
Western Y. M.	31.96	
		$394.88
Philadelphia Y. M. (Arch St.)		108.00
Philadelphia Y. M., (Race St.)		165.06
Other Meetings		501.05
Non-Friends		4275.25
Money in transit		1219.96
Grand total		$6664.20

HOOVER GIVEN LOVING CUP BY NEGROES

Correspondent Tells How Hero of Flooded South is Touched by Appreciation

Under the caption, "Hoover Now Hero of Flooded South," the *New York Times* for July 31 carried an interesting story by T. H. Alexander, special correspondent of the *Nashville Tennessean,* from which the following excerpts are taken. President Coolidge's laconic statement, issued two days later, declining to seek another term, adds interest and significance to the story.

New Orleans, La., July 30—The crowd of negroes shuffled closer, a wave of color about the little rostrum at Pine Bluff. The negroes of Arkansas were giving Herbert Hoover a loving cup and a big celebration in token of their admiration for the boss of the Mississippi flood.

"Yes, sir," said a white man, planter from the lowlands of the Arkansas River, who surveyed the scene from the shade of a tree, "they think a lot of Hoover down here, both white and colored.

"I read the other day where a fellow said Benjamin Franklin was the first civilized American and the most useful man of his day. We think Hoover is the most useful American of his day. Why, he'd make a fine President."

Thus spoke the Nordic sentiment of the Mississippi Valley.

But I turned to Uncle Eph. He stood hat in hand, wiping his shining ebony countenance with a bandanna handkerchief. I had made his acquaintance five minutes before by the request for the loan of a match.

His matches proved to be wet with perspiration and unstrikable, which caused him no little chagrin, but I asked him how his cotton crop was coming along, thus establishing an entente cordiale. A Southern negro regards inquiry as to his crop as the standard means of opening an amicable conversation.

HOOVER'S ORDERS SUIT UNCLE EPH

Naturally, after that I manoeuvred the conversation to the flood.

"Sho' would have had a hard time didn't Mr. Hoover come to fetch us de high ground," said Uncle Eph, now that he sensed the white gem'man wished to talk to him.

"I wuz stand' on de levee. De river had riz and de waves wuz washin' up. I knowed dat levee wouldn't hold much longer. Der I stood wid my old pappy and mammy and Cloe and de chillen and de mule and de dogs.

Pretty soon I hear a steamboat down de river from de direction of Vicksburg and I knowed we wuz saved. Pretty soon we got to camp. Lordamercy, I never seen so many folks in my life.

"'Put your dawgs over dar,' said de white man at de camp.

"'Cap'n, suh,' says I, 'how come de dogs can't stay in de tent wid us?'

"'Mr. Hoover's orders,' said the white gem'man, and den I knowed 'twas all right.

"We stayed in de camp 'til de waters done left the fields. Mr. Hoover feeding us. Den a gem'man come to de camp and says:

"'You people git back to yo homes now. Go git yo seeds what Mr. Hoover done sent you frum Memphis.'

"I tol' de old woman dat Mr. Hoover sho' thought about ever'thing. No wonder de niggers thinks well of Mr. Hoover. Sho' would make a noble President."

Thus the verdict of the Afro-American of the Mississippi Valley.

LOVING CUP JOINS WORLD TROPHIES

Later, in the private car of President L. W. Baldwin of the Missouri Pacific Railroad, I sat talking to the savior of Belgium, the food dictator of a hundred million Americans and the big boss of the Mississippi flood area as we sped toward New Orleans.

He sat at ease, smoking his pipe, the flashing Arkansas sunlight playing on his strong yet good-humored face, his coatless white shirt with blue tie, and blue serge trousers and his white canvas shoes. His glance strayed at intervals to the huge loving cup which had been bought with grimy nickles and dimes and "four-bit" pieces of the negroes of Arkansas.

That cup, I think, struck Herbert Hoover in his only soft spot. His mind clicks like a machine. His forehead is that of a great engineer and builder, but his level and wide-set open eyes are the eyes of Joseph, the dreamer of dreams.

The "colored people of Arkansas," I think, have honored Herbert Hoover in the only manner in which he would like to be honored. I think perhaps it will have a higher niche than the Andiffret prize bestowed by the French Academy. But I harked back to Uncle Eph and his dogs.

HOOVER WOULD SAVE HIS DOG

"What would you save on the spur of the moment if a levee broke during a flood and you had five minutes to get out of your house and onto a boat?" asked Mr. Hoover, suddenly turning the tables on the interviewer. I could not answer.

"Well, I'd save my dog," said Mr. Hoover. "That's what the negroes did and I can understand just how they felt about it."

Presently at 10 o'clock when the special train reached Alexandria, La., the Secretary of Commerce picked out a novel from the several around the car and retired to his berth to read himself to sleep. He did not appear until breakfast in the car when the train approached New Orleans.

Hoover is one of the most approachable and genial of all great Americans. He is, to use a colloquialism, "as plain as an old shoe." He kept up a running fire of comment with members of his party as he prepared to retire for the night.

As he fumbled for the book, his hand lovingly touched the loving cup.

INDIAN GIRLS AT CAMP CARDINAL

Camp Fire Services Enjoyed and Bible Classes Based Upon "Lives Worth Living"

Upon arriving at camp each group was greeted by a camera, manipulated by Nettie Hadley who had come early to McLoud. The first evening we spent getting acquainted with Nurse Gilham and the seven girls who were there, and renewing friendships made last year. Later, other girls came, making fifteen in all; two from Hominy, two from Big Jim, two from Wyandotte and nine of the Kickapoos. We took a few letters from each of the tribes represented (Shawnee, Osage, Seneca and Kickapoo) and formed the Indian name Shawosseki. As we wanted a "white" name also we called it Camp Cardinal in honor of the many red birds who furnished us with music all the time we were there.

Our new mess hall, the dining-room-and-kitchen camp house, was a joy to us all and the girls did the K. P. duty with a will, showing their appreciation of our convenient quarters. Our real Indian tepees were not only artistic but very comfortable until one was reclaimed and taken away by the owner —very unexpectedly—and the remaining two were flooded Thursday by a downpour of rain which kept us in the meetinghouse most of two days. The church certainly looked like a refugee camp with ten straw ticks spread out on the floor, but we were dry, warm, safe and comfortable. We used our time to practice for stunt night which everyone enjoyed heartily. Stunts were given by the different delegations, the three tepee groups and the leaders. Some of us found it hard to tell which lamed us the most, the daily setting-up exercises or the stunts!

The three discussion groups considered present-day problems which girls have to meet, and tried at least to point the way toward solutions. The lectures on care of babies, and the way of preventing tuberculosis and trachoma, given by Mrs. Gilham, R. N., were very interesting. The two latter were especially adapted to the needs of the girls.

Following the rest hour came handcraft where note books were made, using very carefully typed and arranged programs, songs and poems. Dorothy Cate, Y. W. secretary who had charge of the hand craft, gave to each one a beautiful picture for her book. She also showed us how to use oil paint in making beautiful paper for lining envelopes, etc., how to do tie dying, and make pretty favors by dressing paper michi spoons as dolls. The latter were lined up on the dining table, making quite a flower garden of color.

The recreation hours were thoroughly enjoyed. The hunt for the treasure buried by the girls of last year's camp was somewhat of a disappointment for we discovered it

damaged by fire and water; so the hiding of the treasure this year was a problem. It was happily solved, however, and we feel sure that next year there will be no tragedy. Other recreation hours were spent playing base or volley ball or swimming. The days were too hot for hiking but the swimming pool furnished a very acceptable substitute. In our evening tepee meetings the girls were unanimous in voting swimming as the best fun of the day, but they usually added, and volley-ball, and hand craft, and worship period—oh, just *every*thing!"

Bible classes were based on a book, "Lives Worth Living" which proved interesting and very well adapted to the ages and needs of the girls. It is hard to tell, of course, just how much they really did get out of some of these study hours, perhaps they themselves hardly realize, but if there has been planted some seed of truth which will grow and bear fruit, it is enough. And there I touched upon the subject which we considered in devotional hour—Truth. There was very evidently a spirit of profound interest and reverence in these hours together, as Westine Lietzman presented different phases of the subject. Many of the girls took some part in the last hour of devotion, testifying in various ways how they desired to seek after truth.

Two camp fire services were enjoyed, the one on Friday evening being one which all who participated in will long remember, for it was an impressive, though simple, candle light service led by Dorothy Cate. She had also taught us some of the constellations with which we should be familiar, and many could be seen other evenings searching the heavens eager to learn more. She was our organist for all occasions, helping Martina Hobson as she led the music. We learned new songs, enjoyed familiar ones, and spent many delightful moments near the "baby organ."

As we ate our final meal, Saturday morning, we joined in a hearty vote of thanks to Aunt Liddy who had given us such splendid meals, keeping everyone filled and in good humor and so contributing much to the success of the camp.

WANDERER IN MONTANA'S WILDERNESS

At Miles City, The Wanderer's attention was drawn to a notice announcing the fact that Rev. Frank B. Gigliotti of the Methodist College of Rome would preach. Accordingly at 10:45, he was in a pew of the First Presbyterian Church at Union Service of the Methodist and Presbyterian Churches. There was no flowery language, no attempt at oratory, but, in a simple, unaffected manner the preacher delivered his message and told his Story.

Twenty one years prior to this as a poor little Italian beggar boy he had wandered into Miles City, alone, uncared for, unloved. There seemed no eye to pity and no one to whom the little fellow could go. He tried to get work and failed, his tender age and nationality were against him. His appearance gave people just cause for thinking him an Indian and few, if any, suspected him to be of Italian parentage. He got a contract with a big hearted rancher who took pity on the little fellow and he went out to the ranch.

Here, as the years sped by, he became an expert horseman and developed into a Jockey. As a mere youth he traveled from state to state, from Mexico to Canada exhibiting his powers and skill as a horseman. While in Canada he heard an itinerant preacher speaking on the street corner. His heart was touched and he gave up the roaming life he was leading and drifted back to Miles City. A Mr. A. H. Gregory became interested in the boy, gave him a helping hand to educate himself, and eventually he was converted and yielded himself to God for the work of the ministry. He went to the front in the World War in loving devotion to his Lord and Master. Unreservedly he gave himself up to the sick wounded and, for services rendered, was made a Knight Commander of Italy, by King Victor Emmanuel.

His greatest joy and honor is in serving Jesus Christ. The little beggar boy had a dream, a vision, that when he grew to be a man he would purchase the Iver Robinson ranch where he was so kindly treated. He returned recently from Italy to do so and at 5:30 p. m. accompanied by the pastor of the Presbyterian Church and "The Wanderer," left Miles City to drive over the 50 odd miles to attend a meeting at the ranch.

What a ride! At least twenty miles of it lay in fields with only the ruts of wagon and car tracks to guide us. The last mile with no resemblance of track at all, and on reaching the ranch a head dive down over a bank nearly four feet deep. The Wanderer's heart misgave him as he looked at that drive down, but a good machine, a good driver, a thud, a thump, sundry lurches and all was well. The crescent moon hung almost overhead with Venus in its horns, and in a groove of trees through which a stream meandered was a large dance floor which was our chapel and the vaulted roof of the sky our ceiling.

Beyond the fringe of light cast by the one gasoline lamp hanging overhead was an impenetrable darkness caused by overhanging trees. In front though not visible in the darkness, was "Sheep Mountain," and a lesser mountain a little to our right. Auto loads of folk had driven in some thirty, some fifty and some over sixty miles to meeting. It was a tribute of love and affection to a former ranch boy, now a Knight Commander of Italy, but, better still, a minister of the Gospel of Jesus Christ. A simple little service, without form or ceremony. Out of a full heart the preacher spoke of God's love in Christ Jesus. Out there under the shadow of "Sheep Mountain," we sang the beautiful old hymn, "There were Ninety and nine that safely lay." The benediction was pronounced. Slowly the crowd dispersed. Auto lights blinked here and there, then silence of night once more.

At 11:20 p. m. we left the hospitable ranch house, where the family had dispensed welcome tea, and wholesome bread and butter, and we reached our hotel at 1:35 a. m. tired, but thankful for the privilege afforded.

A. YOUNG.

MY CHOICE

BY C. E. THOMPSON

I would not travel a wide, wide way,
Leveled and smoothed by the hand of man,
And bask in the sunshine of a summer day,
Till I come to the end of the mortal span.

And I crave not riches that I may ride
O'er the troubles of earth in a coach of gold,
While the brother who trudges along beside
Is out in the storm, in the heat, or the cold.

But I pray for the gift of a winding road;
The lights and shadows of life would I know;
Whatever in wisdom has been bestowed,
I would make it my joy as I onward go.

I would bare my head to the morning breeze,
As the pathway turns into vistas new;
I would sense the flowers, the rocks and trees,
Till my feet be wet with the evening dew.

I would go by the way that is rough and steep,
Though the enemy lurks in the shadow there,
To the one who is lost in the valley deep,
O'erwhelmed by failure and numbed by care.

I would turn his face to the distant hills,
Where the pathway climbs from the misty plain;
I would walk with him, if the Master wills,
Till his eyes are fixed on the goal again.

And so, I would go in my upward climb,
Where the prints of the Master's feet I see;
Till I gaze at last on the heights of time,
And I gaze abroad with a view sublime,
On the home he has made for me.

Westboro, Ohio.

There can be no continued effectiveness for the missionary who retains, to the slightest degree, the superiority complex. No school conducted by missionaries can be of large service if its pupils show evidence of having been denationalized. No missionary teacher with vision desires any such result or permits it to occur. Rather, he is bent on aiding the student to retain all he possibly can of the heritage of his own nation, in philosophy, in art, in letters, in social restraint and in countless other ways. It is his to bring to China a spiritual contribution.

In Our Mixing Bowl

As You Like It—If So!

"Why don't you and your mummie go to the church that me and my mummie go to?" Violet—"'Cause we belong to a different abomination."—*Sunday School Messenger.*

Members of the younger generation are alike in many disrespects.—*Arkansas Gazette.*

A gag is the very best loud speaker ever invented.—DR. C. L. DIBBLE, in the *"Living Church."*

Resentment in the heart is just about as comfortable as tacks in the bed. As long as you are resenting something you can't enjoy anything. Even if your resentment is justified, the sensible thing is to forget about it and turn your thoughts to pleasanter things. Even if it is true that you have not been treated fairly, it is foolish to let that fact spoil all your comfort.—*The Cross.*

The world belongs to the enthusiast who keeps cool.—WILLIAM MCAFEE.

EACH IN HIS OWN TONGUE

It was decided to send a group of scientists into Africa to make a study of elephants, and one learned gentleman was chosen from each of these nations; the United States, Great Britain, France, Germany and Poland.

The five went into the jungles with their native assistants, and these were the results:

After a few weeks' free use of an express rifle, the Englishman set to work and turned out a volume entitled, *Hunting the Elephant in Africa.*

About the same time appeared a volume by the American entitled, *Bigger and Better Elephants.*

The Frenchman took a little longer and produced two volumes, which he called, *The Love Life of the Elephant.*

The German used up the full four years and produced a ten-volume work entitled, *The Psychology of Elephants.*

Somewhere in between came the contribution of the Pole, one fat book, entitled, *Elephants and the Polish Question.*—PERCY SYLVESTER MALONE in *The Churchman.*

THE LINER'S LABEL

[In reply to the appeal from a director of the White Star Line for more boat names ending in "ic."]

I think that few would care to sail
  On board the barque Dyspeptic,
Though there's something rather fit and hale
  About the Antiseptic;
But many a sport of the frugal sort
  Would book by the Economic,
And of honest mirth there should be no dearth
  Aboard the good ship Comic.

The millionaire would pay his fare
  For a passage per Aurific,
And the bishop's scope would be met, I hope,
  By a berth on the Beatific;
The country man would feel at home
  On board the bold Bucolic,
And the chorus girl could cross the foam
  In fine style on the Frolic.

Geologists would much enjoy
  A jaunt on the Jurassic,
And the doctors one might well decoy
  With the Clinic or Boracic;
All politicians outward bound
  Would sail by the Polemic,
And the professorial folk be found
  Aboard the Academic.

The chemist's tip would be, Wait for the ship
  That bears the name Synthetic;
The maid of to-day would sail away
  On the Lipstic(k) or Cosmetic;
S. S. Hydraulic Drys might find
  Sufficiently symbolic,
While the Wets, of course, would remain behind
  And wait for the Alcoholic.

—LUCIO, in *Manchester Guardian.*

SHERWOOD EDDY'S FIVE PRINCIPLES

1. To live simply and sacrificially, avoiding waste and luxury—to share all with my fellow men. To apply the Golden Rule in all my relationships.

2. To practice brotherhood toward all. To seek justice for every man without distinction of caste or color.

3. To make peace when there is strife; to seek to outlaw war, substituting a positive program of international justice and good will.

4. To overcome evil with good; to test the evils of the social order by the principle of love. To endeavor to replace them by the constructive building of the new social order, the kingdom of God on earth.

5. To seek a new discovery of God, which will release within my life new springs of power such as men in the past have experienced when they rediscovered the religion of Jesus.

Our age has come to a new-born capacity for self-criticism, quite unknown before, so that many things which hitherto passed unquestioned as a part of, or at least not incongruous with, what was called Christianity are now either repudiated or sharply challenged. An acquisitive society and a militarized nation are no longer assumed to be Christian because of their traditional theology or prevailing ritual.—DR. ALBERT W. PALMER, *preaching before the Congregational National Council.*

"Rastus, your dog seems to be in pain."

"No, suh, he ain't in pain—he's just laizy."

"But surely he must be suffering, or he wouldn't howl like that."

"Jes' plumb laziness, jes' laziness; he's sittin' on a thistle."

How does a church get into debt? It's very simple—nothing easier. Given a group of members who make no pledge to the church, another group who wait till the very last to pay their pledges and then pay up only when personally seen, and still another group who pledge something and never pay it, and still others who pay considerable less to the church than they do for movies and chewing gum, and you have a church that can never stay out of debt. Ask us something hard.—THE REV. RAYMOND M. SHIPMAN, Ames, Iowa.

THE GRACE TO SEE A JOKE

No one doubts the reasonableness and attraction of a cheerful disposition, but the stern fact remains that some do not possess it, and a joyful attitude toward life is not easy to cultivate without it. Everyone, however, may aim to look upon the bright side of life and where there is a sense of humor it is far easier to do so. In the old cathedral at Chester, a prayer is engraven which is noteworthy:

"Give me a good digestion, Lord,
  And also something to digest;
  Give me a healthy body, Lord,
  With grace to keep it at its best.
  Give me a healthy mind, good Lord,
  To keep the good and pure in sight,
  Which, seeing sin, is not appalled,
  But finds a way to set it right.
  Give me a mind that is not bored,
  That does not whimper, whine or sigh.
  Don't let me worry overmuch
  About the fussy thing called I.
  Give me a sense of humor, Lord
  Give me the grace to see a joke,
  To get some happiness from life,
  And pass it on to other folk."

—JOHN TIMOTHY STONE, in *Presbyterian Advance.*

Sunday School Teacher—"Where do little boys go who fish on Sunday?"

Johnny—"Over to the deep hole on Perkin's farm."

Someone asked Jane Addams a short time ago what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity on the outside of the heads of people, as I am about the uniformity on the inside."

A little girl at dinner table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. She asked her why she did not eat the noodles, too.

Unconcernedly she answered, "Can't catch 'em."

For sheer non-committalism, the two little Negro boys who couldn't read take the cake. Sambo had received a book from the Chrismas tree, and was being questioned by his little friend, Rastus.

"Boy, what's de name ob yo' book?"

Sambo scrutinized the title knowingly, then shoved the book under Rastus' nose, saying, "Dar yo' is!"

Rastus took a good look, and exclaimed, "Sho is, ain't it?"—*Friends' Intelligencer.*

A CLOSED INCIDENT!

A group of workmen at lunch hour were discussing evolution and the origin of man. One of the party remained silent, when a companion turned on him and demanded his opinion. "I ain't goin' to say," he replied doggedly. "I remember as how Henry Green and me threshed that all out once before an' it's settled, s'far's I'm concerned."

"But what conclusion did you arrive at?"

"Well, we didn't arrive at the same conclusion. Henry, he arrived at the hospital an' I at the police station." —*Pittsburgh Chronicle-Telegraph.*

THE DIVINE PURPOSE

One has no words to express what it must have been to Joseph to see his fellow prisoner have his dreams so gladly and speedily fulfilled, while he himself, who had so long waited on the true God, was left waiting still, and now so utterly unbefriended that there seemed no possible way of ever connecting himself with the world outside the prison walls. Being pressed thus for an answer to the question, What does God mean to make of my life? he was brought to see and to hold as the most important truth for him that the first concern is that God's purposes be accomplished, the second that his own dreams be fulfilled. He was enabled to put God truly in the first place, and to see that by forwarding the interests of other men he might be as servicably furthering the purposes of God as if he were furthering his own interests. He was compelled to seek for some principle that would sustain and guide him in the midst of much disappointment and perplexity, and he found it in the conviction that the essential thing to be accomplished in this world and to which every man must lay his shoulder is God's purpose. Let that go on, and all else that should go on will go on. And he further saw that he best fulfills God's purpose who, with anxiety and impatience, does the duty of the day, and gives himself without stint to the "charities that soothe and heal and bless."

MARCUS DODS.

HUMAN SACRIFICES IN TOBACCO FIRES

Almost daily the papers report loss of life in fires started by careless smokers. The total runs into hundreds annually, according to statistics gathered by insurance companies. Frederick Beverly Pearson, aged 30, heir to $2,000,000 when 35 years of age, was burned to death in a Chicago hotel, his clothing catching fire from a cigarette he was smoking, when he fell asleep in a chair. One of the most terrible deaths in recent times was that of Louis J. Ainsworth, of Cincinnati, Ohio, caused by falling from a window on the nineteenth floor of a Chicago hotel. The man in the next room heard him screaming: "I am burning up." His door could not be readily opened, because it was locked. Evidently mistaking the window for the door, he stepped out, clinging to the window until the flames from his room compelled him to let go, dropping 250 feet to his death. When the fire in his room was extinguished, the police found evidence that he had probably been smoking in bed, thus unintentionally setting the bedding on fire.

Mrs. D. Erickson, of Freeport, Illinois, forgot to empty her pipe when she put it in the pocket of her dress, thus setting her clothing on fire, resulting in death after terrible suffering. A man at Bay City, Calif., lit his pipe by the side of his automobile while it was being refueled, causing an explosion, setting fire to the auto, burning to death his little son, two and a half years of age, and so badly burning his five-year old daughter that she died the next day. The man himself was severely burned. And thus the human sacrifices to the god of nicotine continue.

WILL H. BROWN.

HOW LONG, HOW FAR?

BY JAMES PEELE PARKER

O Spirit of this restless Age!
Holds ancient Law no modern page?
Can not Sinai thunder still
In accents of Jehovah's will,
While Sin erects our "Golden Calf,"
That we may dance and drink and laugh?

Must Conscience hide behind a veil,
And, down Temptation's crooked trail,
Must Knowledge creep on sly tiptoe
That Life's deep cup may overflow?

Must Reverence bar her temple doors,
And Wisdom drink what Folly pours,
That Youth may all restraint disown—
That Age "may come into its own?"

Must Courage cringe at Custom's frown
And Honor pawn his jeweled crown,
Or Truth and Virtue shackled lie,
That Lust may frame an alibi?

Must Joy decay, Ambition rust,
And Pleasure stale to moulding crust,
As windsown tears infest the years
With whirlwind harvests full of tears?

O Son of God! O Son of Man!
Exemplar of Life's perfect plan!
Renew to Age and thrust on Youth
Convincing visions of Thy Truth—
That Happiness eternal springs
Where daily Toil its off'ring brings
Through simple Faith's wide open gate
For Love to own and consecrate.

Black Mountain, N. C.

FAREWELL AND DEDICATION AT RAYSVILLE

The historic old Friends Meetinghouse situated on a shady hill and by the cemetery east of Raysville, Indiana, has been sold, together with the ground, 2⅛ acres, and a new building has been erected in Raysville beside the new school building. This will be dedicated on the morning of August 14. Charles E. Hiatt, Yearly Meeting Superintendent, will preach the dedicatory sermon, and Ira C. Johnson, formerly Yearly Meeting Superintendent, will make the dedicatory prayer. Special music has been arranged for morning and evening services. Claudius A. James, pastor at Jonesboro, Indiana, who was pastor at Raysville for four years, will preach in the evening. There will be basket dinner on the grounds, after which the Annual Raysville Homecoming will be held with an appropriate program.

On July 17, a farewell service was held in the church on the hill, and since that time the congregation has worshipped in the schoolhouse.

The farewell service will be long remembered. It was largely attended by members and friends from far and near,—the house being filled. After singing "How Firm a Foundation," by the congregation, the pastor, John W. Saint, read the 91st Psalm. George W. Bird, who grew up in the meeting and became a minister of the gospel while a member there, presided at the meeting. He read an inspiring letter from a Y. M. C. A. Secretary, who though never a member was deeply impressed by meetings he attended there when a boy. After prayer, in which several participated vocally, George Bird preached an able sermon from the texts, "Hitherto hath the Lord helped us," and "Speak to my children Israel that they go forward." Opportunity was given for any present to speak, and about ten responded reminiscently and otherwise. There was much praise for help hitherto and a hopeful looking forward to the future.

The solo by Rupert H. Elliott and two numbers by the Elliott Male Quartette were much appreciated. One is a member and two others were formerly. "The Little White Church on the Hill" was sung by the quartette by request and brought tears to many eyes as they remembered that it would never be appropriate again. The service closed with singing "Faith of Our Fathers" and prayer by the pastor.

E. W. E.

A good many people believe themselves to be virtuous when they are really only cowardly. If it were not dangerous they would be devilish. Do not consider yourself superior to someone else because you are less courageous. Character is compacted of intellectual conviction plus moral compulsion.—ALEXANDER LYONS.

QUAKERDOM · AT · LARGE

Samuel F. and Amanda Gause, for long years faithful members of the Friends Meeting at Newberg, Oregon, but now residents of Washougal, Washington, were at home to their friends on August 9 in honor of their fiftieth marriage anniversary.

From an unidentified correspondent comes the cryptic announcement that their monthly meeting has "excepted" their pastor for next year. At this peak period of pastoral turnover, the statement is open to different interpretations. On behalf of our pastors we would suggest that there are too many "bills of exceptions" entered against them.

From the Recording Clerk, W. R. Wigham, we have the following names of Friends appointed by Dublin Yearly Meeting, Ireland, as fraternal delegates to the Five Years Meeting, the sessions of which open at Richmond on October 18: S. Hilda Bell, William E. Coulthart, Rebecca Green, Edwin B. Jacob, Florence A. Malcomson, A. Dorothy Walpole and William R. Wigham.

In response to numerous urgent requests, the address, "American Quakerism—Whither Bound?" given by the Editor at New York and New England Yearly Meetings, the most of which appeared subsequently in THE AMERICAN FRIEND as editorials, has been reprinted in pamphlet form for general distribution as desired. Copies may be had by addressing Friends Central Office, Richmond, Indiana.

Wister DeVol Newby, a member of Gate, Okla., Friends Meeting, and a graduate of Friends University has been chosen to coach the football team of the State Teachers College at Alva, Okla. For the past two years he has had charge of the athletics of Cherokee, Okla., High School with remarkable success. Not only has he attracted attention by the success and excellence of his well trained teams but he has won the respect of all by his sterling Christian character. In the words of the chief of police of Cherokee, "He is one young man who is absolutely straight."

The two branches of Friends in Woodbury, N. J., which have been meeting for about 100 years in the same meetinghouse at the same hour on First-days, with a wooden partition between them, met together on July 10 in the west or Arch end of the house. It was a very satisfactory meeting, with the attendance more than double the usual attendance of both meetings at other times. It has been arranged to meet together in this way once a month for six months, alternating between the two ends of the meetinghouse. At the end of that period the matter will again be considered and future plans made.

"Probably nothing but the great cause of Peace," writes *The Friend* (London), "and the faith and courage of a handful of members of the Women's International League, led by a Quaker and possessing a very 'live-wire' secretary could have brought such a miracle to pass." At Preston, Sunday evening, July 10, the big covered market place was crowded with people, in the center of which played a uniformed band, while five motor lorries acted as platforms. It was a wonderfully varied audience, full of keen interest and quick response as the speakers urged the need of Arbitration, Security and Disarmament. There were present the Mayor, the Vicar of Preston, the President of the Free Church Council; Monsignor Pyke, head of the Roman Catholic Churches in the district; the heads of the Grammar and Girls' Secondary Schools; the President of the Local League of Nations Union; several priests, four Quakers; a variety of Nonconformist ministers; and the agents of the Conservative, Liberal and Labor parties.

Leinster Quarterly Meeting of Friends in Ireland, held recently at Enniscorthy, welcomed Irene Smith and Bernard and Edith Braithwaite, missionaries home from Japan, and Harold Morrison after fifteen years residence in China. Many points were touched upon in connection with the Peace testimony of Friends, so especially needed at the present day: that the daily life with its many opportunities is the best evangel of peace, if it be permeated with the spirit of Christ; that to prevent war is not the particular task before us, so much as to create peace; that education should give children a sympathetic understanding of other people and races; the call to our young people to aid in seeking the international good by being messengers of peace—all this so linked up with the World Service of Friends. There can be "no greater work for the Christian church than to open men's eyes to the spiritual and moral possibilities lying before them."

NEWS OF OUR MEETINGS

Blue River Quarterly Meeting was held at Blue River, Indiana, July 23-24. Visiting ministers present were Albert L. Copeland of Paoli, Noble Trueblood of Noblesville, and Richard R. Newby, superintendent of Western Yearly Meeting, and they gave inspiring messages not soon to be forgotten by the large audiences in attendance. Reports showed an increase in attendance at public worship, at Bible School and a net gain in church membership. Spiritual interest and unity have grown during the past quarter. J. Brandt Wolfe continues as pastor of Blue River meeting.

The members of the women's missionary societies of the Knightstown and Raysville Friends churches observed "guest day" on the afternoon of June 9. Mildred White, a returned missionary from Palestine, was present and gave a most interesting address, her theme being "Good Fellowship." In her talk she most vividly portrayed the life, customs and needs of the people in the Holy Land.

At the monthly meeting held in Poughkeepsie, N. Y., June 16, much interest was shown in the opening of a little leaden box which had been enclosed in the cornerstone of the first English church in Poughkeepsie in 1774. In 1890, the church was torn down and the box removed. It was found to contain old English shillings, fragments of a leather case and dust supposed to be the remains of documents. The box was then presented to Friends who were at that time remodelling their meetinghouse and they added to the contents, sealed and enclosed it in the cornerstone. Now the meetinghouse has been sold and in these last days of their occupancy Friends have removed the box and upon opening it a number of papers were found of interest to the local meeting. It was again sealed and left in the hands of the building committee to place in the cornerstone of the new meetinghouse.

A Peace Caravan Team visited the monthly meeting at Poughkeepsie, N. Y., July 21, the workers being Lewis Barton and Thomas Bertram, young Friends of Philadelphia Yearly Meeting and students at Pennsylvania State College. Thomas Bertram gave some account of the Peace Caravans, their methods and what they were seeking to accomplish. Lewis Barton spoke on the international situation and the danger points in the world today. These young men are spending several weeks in the rural communities of the Hudson Valley and report that their message has been well received.

Friends of Carthage, Indiana, enjoyed a church and Sunday-school picnic on the beautiful church grounds, July 29, the spirited games being in charge of Eleanor Henley. An Intermediate Christian Endeavor has been organized to care for the "overflow" in the Senior Endeavor. "The Challenge of the Cross" was given by the Senior Endeavor at the I. S. and S. O. Home on Sunday afternoon and repeated in the evening at the church. The pastor, Frank C. Guyatt has been given a two weeks' vacation and will attend the Young Friends Conference at Oskaloosa, Iowa. Owen S. Henley has honored the Sunday-school and church with nine consecutive years attendance and was presented with the additional "ninth year" bar to his beautiful

eight year Cross and Crown pin. He was also the recipient of several letters of congratulation from other meetings and friends. Carthage would be glad to hear from any schools who have a member to beat this record.

As a result of a contest between the Men's and the Ladies' Classes of the Wabash Friends Sunday-school, an outside service and picnic dinner was held at "Sycamore Lodge," Pleasant Valley, the summer home of Mr. and Mrs. Harry Hutchens. A poem telling of the failure of the men to win the contest was written and read by Leola Hockett causing merriment for the women and apologizing for the men. The pastor, Clarence Macon and his wife are enjoying a two weeks' vacation in Michigan and Wisconsin, visiting friends and camping. The Wabash monthly meeting has asked him to remain as pastor for the coming year.

Two months from the time the ground was broken for building, the Friends of Poughkeepsie Meeting, N. Y., gathered for the laying of the cornerstone of the new meetinghouse at Southeast Avenue and Whittier Street, July 11, about 150 persons being present. The pastor, Wilbur W. Kamp, reviewed the history of Friends in the community, this being the fifth building site, and the cornerstone was laid by Lindley M. Stevens. In it was placed the old box taken from the Montgomery Street church and a new one containing current periodicals and reports of local activities, and some coins donated by Edward C. Southwick and Eliza Cavanaugh. Addresses were given by William J. Reagan, principal of Oakwood School and Dr. Baum, president of the Poughkeepsie Ministers' Association.

Harold and Wannetta A. Chance began pastoral work in the Sillsbie Street Meeting, July 1, which they are enjoying. They have visited the homes of the resident members and report splendid attendance at morning meeting for vacation time. The prayer meeting attendance has ranged from thirty to fifty.

The girls returned from Northfield filled with a new earnestness and enthusiasm which has always characterized such returns in years past. Lynn, Mass., sent three girls this year, Phyllis Foster, Dorothea Smith, and Marjorie Bliss. Every one at home seemed to be interested in the conference for about fifty came to hear their report given at the last mid-week meeting. The girls reported that the classes were interesting and very worth while. Their leaders, many of them being returned missionaries, were well able to present things of missionary interest in a very personal way. The outstanding thing which every girl seemed to sense was the nearness of Christ. They felt a more personal relationship with him than ever before. The girls are ready for action, and may those who stayed at home be ready to stand behind them and work with them. May every girl in every denomination who went to the Northfield conference return and do things, and find in others willing helpers. The girls are grateful to Lucy Herbert and to all those who made it possible for them to go. Their aim and prayer is that more girls may go next year.

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, July 30-31, with a good degree of interest in each department. Friends were favored in having two speakers form the outside present: Thomas Q. Harrison, Field Secretary of the American Friends Service Committee, who gave two able addresses, one in the eleven o'clock meeting for worship on Saturday, and his message on Peace in the evening meeting; and on Sabbath, B. W. Beede, General Secretary of the A. F. B. F. M., gave a most inspiring message in the forenoon meeting for worship. In the afternoon, he conducted an informal conference on the duties and responsibilities of local missionary workers, while at night he presented a most interesting stereopticon lecture on Jamaica. Both of these young men were much appreciated.

I. Lindley Jones after serving the local meeting at Bloomingdale for two years, accepted a call to the pastorate at Oskaloosa, Iowa, and with his family left on August second for his new field of labor. Lyman G. Cosand recently of Mooresville, Indiana, will serve Bloomingdale as pastor, and will soon move into the local parsonage. The very best wishes of the congregation go with the retiring pastor, and await the arrival of the new one.

THE FOUNTAIN OF LIFE

BY HENRY COFFIN FELLOW

All the day long
The frenzied throng
  Galloped hurriedly past my door,
Seeking a spring
Of which seraphs sing
  The Fountain of Life, and more.

From the earliest song
They galloped along
  Seeking needed relief from Care.
But they found it not
On the acre plot
  At the wells of Vanity Fair.

Midst the dust and grime
They raced with Time
  On the shores of a shimmering Sea,
And staked their wealth
In search for health
  And a roseate Dawn to Be.

Their glamouring mind
Oft failed to find
  In the midst of the rush and roar
That true Life is found
On the sacred mound
  At the foot of the Cross He bore.

Bella Vista, Arkansas.

Ralph D. Perry, formerly of Indiana, and Harry Dixon, clerk, extended a hearty welcome to those attending Fairfield Quarterly Meeting, July 30, at Londonderry meeting, Ohio, which met there by request. Almost all the local meetings were represented and Harry L. Leasure of Sabina, and Clyde O. Watson, superintendent of Wilmington Yearly Meeting, were the visiting ministers. The message of the morning centered about the question, Does the younger generation accept and prize the doctrines upheld by their forefathers? and based on the text: "Will ye also go back?" John 6:27. Two requests for minutes in travel were granted; one to Clyde A. Milner of Leesburg, Ohio, who plans to visit England, and the other to John Montgomery of Greenfield, Ohio, for use in California Yearly Meeting and other western points. Ruth Stowe of Highland monthly meeting was appointed Evangelistic Superintendent for the Quarterly Meeting.

The all-day meeting at Londonderry, near Chillicothe, Ohio, July 31, afforded a blessed opportunity for Christian fellowship and worship, in which denominational lines melted away. Clyde O. Watson of Wilmington used John 3:16 in the morning service, and I Thes. 5:16-18 in the afternoon. Harry Leasure of Grassy Run meeting in the evening brought a heart-searching evangelistic message on the possibility of losing Christ out of a Christian's life, based on Luke 2:44-46. Special music by the orchestra was enjoyed. The day closed with a precious sense of God's nearness.

L. Herbert Reynolds who has acceptably served as pastor for the Friends meeting at Gate, Oklahoma, for the past four years has accepted a call to be pastor of the meeting at Cherokee, Okla., for the ensuing year. Under his efficient and devoted care the local church has been strengthened and built up. The best wishes and prayers of the church that they have served go with Herbert Reynolds and his wife as they enter a broader field.

SUNNYSIDE D. V. B. S. IS SUCCESS

The Sunnyside meeting has just closed a Daily Vacation Bible School running four weeks. The school began on July 5th with three teachers and three helpers. The enrolment the first day was twelve, well distributed to the three classes, Beginners, Primary and Juniors. The attendance reached twenty-seven and averaged above twenty-two for the four weeks.

The full work as scheduled for the three departments was given, though not much could be done with dramatics on account of room; the three classes all reciting in the same room. For part of the hand-work one class made enough scrap books for this church's allotment for the Alaska box for next year. Another class made a complete model of Herod's Temple and the other class made a large number of Bible pictures and

drawings illustrative of the daily Bible lessons.

The classes grew too large for the accommodations. It was easy throughout the regular teaching periods but for the recreation and hand-work it required much skill in devising ways and means on the part of all the teachers.

A unique feature of the school was shown on the part of the mothers. Each day at the close of school some mother was present with ice cold drink of fruit juice sufficient to satisfy the thirst of all. The last day one mother surprised the pupils by serving ice cream.

A school picnic was given the day before school closed and was much enjoyed by all. An exhibit of the hand-work and a program of memory work was given on Friday night after the close of the school to the patrons and members of the community.

The expense was light and was met by a collection at the close of the school. The pupils and community thought the school such a success that they voted to repeat it next year.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 21, 1927.

God's Promise to David: I Chron. 17:1-12.

David is now established in his new capital city of Jerusalem. He has erected a fine palace of cedar, the materials and workmen for which have been furnished by Hiram, king of Tyre. (II Sam. 5:11). When David sees the splendor of his own dwelling and the plainness of the tabernacle of Jehovah, he decides to build for Jehovah a beautiful temple.

1. *Nathan, the prophet.* Nathan was a prophet of Jehovah to whom David often looked for guidance in the administration of the religious side of his government. *House of cedar.* This refers to the palace built for him by Hiram, king of Tyre. *Under curtains.* The Hebrews had been before their invasion of Canaan a desert people living in tents. When they moved into Canaan and adopted the Canaanitish civilization, they retained the desert type of tent only for religious purposes. This tendency to cling to the old things is always typical of religion; for example, the Prince Albert coat which used to be a common part of a man's dress is now worn almost exclusively by ministers. The tendency of Friends to cling to the plain language long after it has ceased to be a testimony, is also an example of this clinging to the old in religious practice for sentimental reasons. This is not altogether to be decried because it helps to link us with the past, although it sometimes becomes a barrier to progress.

2. *All that is in thy heart.* Nathan gives his unqualified assent to David's proposal.

3, 4. That night Jehovah reveals to Nathan that he does not desire David to build him a temple. Nathan had been mistaken in his previous approval of David's plan.

5, 6. The chief reason, according to Nathan, why Jehovah does not desire a temple is that he has always thus far dwelt in a tent, and has been contented with this arrangement, never complaining. In other words, the objection here is that a temple would be an innovation, the introduction of something new for which there is no precedent. In 22:8 and 28:3 a second reason is given for David's not building a temple. This second objection is that David has been a man of war and has shed blood.

7, 8. After mentioning David's lowly origin, Jehovah declares that he will make his name to be long remembered; that is, David shall be a famous man.

9. Jehovah promises permanence to Israel as a nation, and freedom from attacks of enemies.

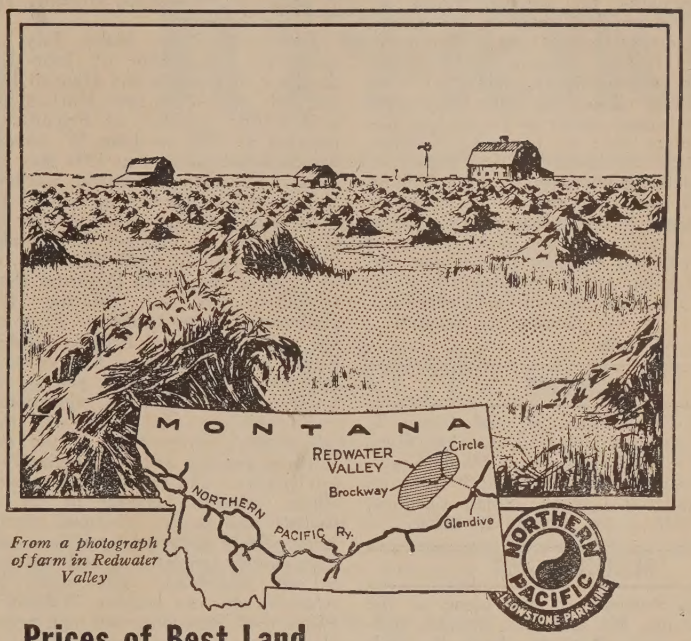
10. *Build thee a house.* This is a play upon the two meanings of "house," one as dwelling, and the other as descendants. Having refused to allow David to build him a house, Jehovah declares he will build David a house. This divine promise of permanence to the Davidic dynasty is an early form of the Messianic Hope of Israel.

12. *Build me a house.* This undoubtedly refers to Solomon's building the temple. Thus Jehovah makes David two main promises: first, that Jehovah will build for David a royal line, and second, that David's son shall build Jehovah a temple.

GIVING OUR BEST TO GOD

It is an interesting fact that David could not rest easily when he realized the disparity between his own dwelling and that of his God. David felt that he must at least love Jehovah as much as himself. In his case he felt that in order to show this love he must build a temple of cedar. However, love for God will not always express itself in building churches. Jesus' quotation from Deuter-

MILLION ACRES OF RICH MONTANA LAND OPENED BY NEW RAILROAD



From a photograph of farm in Redwater Valley

Prices of Best Land only $10 to $20 an Acre

ONE million acres of rich, low priced land in the great Redwater Valley country of Southeastern Montana will be opened to farmers this year by a new branch line of the Northern Pacific Railway, running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low. Special advantages are available to neighbors and colonies desiring to settle together.

Mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. Rapid development will come with the new railroad. Markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

MAIL THIS COUPON TODAY!

J. M. Hughes, Land Com.
Northern Pacific Railway Co.,
St. Paul, Minn. Drawer 139

Without obligation on my part please send all information about Redwater Valley Country.

Name .....

Town .....

State .....

onomy is significant in this connection, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30). In quoting this Jesus is suggesting that a true love for God engages a man's whole personality, the spiritual, moral, intellectual and physical sides of his nature. A genuine love of God will permeate a man's whole life. It is a commonplace fact that we tend to become like the things we love. A sincere love of God involves the acceptance of his moral values so far as God has revealed them, that is, becoming Godlike, or Christlike. It involves the devotion of all our intellectual powers to serve him, in the search for truth and in the effort to meet the needs of our fellowmen. Consecration of the mind does not mean turning it over to God and ignoring its training and development, but rather developing it to its best that it may be used in God's service.

GEORGE A. SELLECK.

Lincoln, Virginia.

BIRTHS

STURGE—To Edward P. and Grace T. Warren Sturge, Hampstead, London, England, July 4, 1927, a daughter, Maida Grace.

WHITE—To Vivian R. and Ruth Levering White, Guilford College, North Carolina, July 30, 1927, a son, George Levering.

MARRIAGES

GRIFFITH-RAIFORD—At the home of the bride's parents, Mr. and Mrs. Burgess Raiford, near Ivor, Virginia, June 27, 1927, Okie Raiford and Lewis C. Griffith. Nathan Pickett, minister.

OSBORNE-PICKETT—In the Friends Meetinghouse, Sedley, Virginia, July 15, using Friends ceremony, Marjorie Pickett and Lowell Osborne of Bloomingdale, Indiana. Alfred R. White read the marriage certificate and prayer was offered by the bride's father, Nathan Pickett. They will reside in Burlington, N. C., and be engaged in teaching.

STEVENS-PATRICK—At Oakwood School, Poughkeepsie, N. Y., July 27, 1927, Lucile Patrick, matron, and Lindley M. Stevens, superintendent of buildings and grounds. William J. Reagan, minister.

DEATHS

BABCOCK—At the home of her niece Phebe M. Chipman, East Woonsocket, R. I., July 23, 1927, Dorcas Hall, widow of Henry E. Babcock and daughter of Daniel H. and Phebe Mowry Aldrich, in her 86th year. She was a lifelong, devoted member of Friends and an Overseer at the time of her death. In 1882 she was married to Jesse B. Wheeler of Bolton, Mass., a representative in the legislature. He died three years later and after two years she was married to Henry E. Babcock of the same town. Following his death in 1917 she has lived in Woonsocket. Services were conducted by a step-grandson, A. S. Woodworth of Winstead, Conn., assisted by Harold W. Myers, pastor of the Friends Church.

CRANSTON—At her home in Woonsocket, R. I., July 25, 1927, Alice Rathbun Cranston, daughter of Edward C. and Sarah Read Cranston, in her 87th year. Born in Smithfield, a birthright member of Friends, she was educated at Moses Brown School and was very active in Woonsocket Friends meeting, especially interested in the missionary society and Y. W. C. A. At the time of her death she was serving the meeting as Elder. Services were in charge of the pastor, Harold W. Myers assisted by Thomas J. Battey of Providence Meeting. Interment in Union cemetery.

JONES—At Boise, Idaho, July 12, 1927, Lydia D. Jones, wife of John Jones and daughter of Charles and Hannah Dinger, in her 70th year. Born near Martinsville, Ohio, a birthright member of Friends, she was married in 1889 to John W. Jones at Elwood, Nebraska, and in 1909 they moved to Boise. She was a faithful worker in the church and a "mother in Israel."

PEARSON—At the home of her sister-in-law, Harriet E. Pearson, Colorado Springs, Colorado, July 24, 1927, Elizabeth, daughter of Lazarus and Sarah Edgerton Pearson, of Goldsboro, N. C., nearing the 85th anniversary of her birthday. From early life she was a convinced Friend, devoted to the Savior and His service. Always restricted in general Christian service, yet she was ever interested in evangelistic, educational, peace and prohibition work. She was one of the "daughters" referred to in the sketch of Lazarus Pearson in F. G. Cartland's "Southern Heroes," and one of those noble women whose splendid heroism in the care of parents and in the all-round service of a large, widely dispersed family cannot be fully appreciated, sympathetic and self-sacrificing to the uttermost. Her near, surviving relatives are: one brother, William Lazarus Pearson of Pasadena, and nine nephews and four nieces in seven states from coast to coast. During eight declining years and many weeks of final suffering she was most tenderly cared for by her sister-in-law.

STOUFFER—At her home near Wabash, Indiana, July 22, 1927, Mary Ann, wife of Jacob Stouffer and daughter of John and Lydia Ridenour, after an illness of eight years, aged 70 years. She was born in Wabash County and is survived by the husband, three sons, Paul, Carl and Earl, and two grandsons. Funeral service was conducted at the home by a former pastor, Ira C. Dawes, assisted by Clarence Macon. Interment at Friends cemetery.

ENTERTAINMENT NOTICE

Ministers, with a Minute from another Yearly Meeting, who expect to attend Indiana Yearly Meeting, should notify Robert W. Randle, 1234 Main Street, Richmond, Indiana, in order that arrangements may be made for their entertainment.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Coppock, 721 Wright, Alliance, Ohio.

Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

VERMILION ACADEMY

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